

THE CATHOLIC MIND

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MATERIALISM The Enemy of Peace

HECTOR DAVID CASTRO

CHARITY The Type That Acts

CANON JACKMAN

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THE CATHOLIC MIND

VOL. XXXVII

MARCH 22, 1939

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Materialism, the Enemy of Peace

HECTOR DAVID CASTRO

Reprinted from the Notre Dame Lawyer

AT the present time the destructive influence of materialism is so great, and has gone so far, that it is necessary to close our eyes to an almost blinding light in order to deny the great harm that has already been done to the present generation of men and women, and which continues unceasingly to be done by spreading the poison into the minds and hearts of children, who receive therefore the saddest of all answers to their yearning for truth, which is a characteristic of the human soul.

Materialism is in itself a potential cause of war, as it exalts the passions of men instead of teaching them to control and master such passions. It breaks in a subtle way the resistance to evil, which is born in the conscience of men as a gift of God, designed to keep them from becoming slaves of their own passions.

Materialism is to such a large extent responsible for the evils that afflict mankind in the present day that it seems to overshadow all other destructive in-

fluences which bring misfortune and hatred to men and nations.

The pursuit of happiness is a natural tendency of human nature. Therefore, in this respect men only differ from one another in their conception of what happiness itself means, and also as to the proper way to attain it. The logical difference between a man who believes in God, and in things that belong to the spirit, and a man who is a materialist, who has no such belief, is that the former will be ready to sacrifice his pleasures on this earth when he feels that they menace his everlasting reward, while the latter will never find any reason to do so; and, moreover, in the mind of the materialist, the shortness of life and the eagerness for pleasure will determine his behavior. Whether he likes it or not, material pleasure will be the sole purpose of his life, and although he may occasionally advocate endeavors that seem to be noble and uplifting, he will find a void in his own purposes that will not permit him to see in what he does anything else than a profitable opportunity to be well regarded by others, and thus to increase the possibilities of leading his life in his own way. He will be an opportunist at heart, and I cannot venture to say how long he will be on the side of law and order.

But, materialism does not content itself with over-indulgence in the pleasures of this life. It is a school of thought that has the definite purpose of having its bearing in all human affairs. It wants to command respect through the false assumption that it is a fruit of science, or in other words of human research for truth. Materialism, being as it is a negative doctrine that simply denies the existence of spiritual or supernatural things, does not take any pains to prove its premises; and yet, it wants to assume control of education and to shape the destinies of the whole world. In the first place, it aims at the destruction of its most powerful foe: Religion.

There is scarcely any important movement against orderly life within the boundaries of a country, or against international peace in the community of nations, that cannot be traced back to materialism. Should such a movement succeed in the first instance, you will see its devastating effects in the morals and in the normal life of the unfortunate country which becomes its prey. Religion will be persecuted, and those men who used to take advantage of every right and liberty guaranteed by law, will be the first to deny to others such rights and liberties in order to exercise ruthless intolerance and to suppress the freedom of conscience and expression. *This is the real danger of democracies: They are an open field in which their foes may build their own strength and spread with impunity their propaganda until they feel that they are strong enough to fight democracy into discard.*

And in the field of international relations we see the same picture. Under guise of friendship, systems that have brought misery and hatred within the frontiers of the lands where they prevail will pour their propaganda in friendly nations, misconstruing the story of their own life by means of a well-paid press. They will try to invade the field of education by continuous efforts to instill their doctrines in the minds of those who are responsible for the welfare of the younger generation.

When the school, the press, the radio or any other means of public information becomes subservient to influences that are alien to the best interests of the nation, it is the action of the public which is most likely to check the abuse; but the most elemental condition in order that such an action may prove to be both useful and efficient is that the public itself should not ignore the danger. The "camouflage" of the press, which is so frequently given to its readers and which tends to distract public attention from the real perils

of a situation by causing alarm on account of quimerical foes, should no longer fool the intelligent reader. When they speak of systems that have grown in foreign lands as the result of peculiar conditions, and which they picture as the actual foes of our nations, let us consider the real possibilities of the existence of such a danger, but above all let us observe carefully if there are not some other systems that are a thousand times more dangerous to our national life, and which are nevertheless left in silence.

With the so-called "liberal tendencies," which gave a characteristic to the last century, we find in this side of the earth that in one country after another the State separated itself from the Church, and that, as a consequence, education given in the public schools, that is to say in those which are supported by the national or the local government, became secularized. As a next step, and following what seems to be a tendency of human nature, which seldom contents itself with being in the so-called happy medium, and which rather goes to one extreme or the other, the teachings in the secularized schools have very frequently been directed against religion, as I have already pointed out. What we call "Laicism," or "secularism," has not been that neutral profession which is supposed to be indifferent towards religion, but on the contrary it has afforded a propitious field to all materialists who want to obliterate religion from the face of the earth. These men, who pretend to be the apostles of new ideas and the promoters of a so-called better order, are continuously trying to engage the cooperation of the governments in their respective countries to enact laws which may enable them, or their groups, to carry out more openly their work of spiritual destruction. These men take, sometimes most unduly, the name of "liberals," and still they try in every country to substitute liberty by the most brutal intolerance. Instances of what I say are so

abundant that I need not take pains to single out any one for your information.

We should most naturally react against these men and groups of men who take advantage of all liberties guaranteed by the laws of their countries, and which they use to open campaign against the right which others have to share such liberties. And we should react now by compelling "secularism" to keep itself within its own limits and to show respect for God and religion in the classroom, in the textbook and in every activity of the public school.

Let us recognize therefore that materialism, in all its forms and with all its implications, is the first obstacle that we find in our path when we endeavor to make education serve the interests of every people and to promote good understanding between nations.

When we think of the press as one of the most important means of public information, we have to make the severe comment, which may be applied to a great number of daily papers and to many news services, that the information given to the public is very often polluted by external influences that seem to control such services and papers. Such information received by the public, who pays for it, is already painted with the peculiar colors of such controlling influences.

We very frequently find that when an important issue, whether local, national or international, is finally decided, the outcome is so unexpected that we cannot fail to recognize the fact that we have been misguided and led to believe that such a happening could not possibly occur.

Organs of the press and such news services as conduct their business in this way are serving purposes and aims which are alien to the public's interests. They are not helping to promote the cause of education, neither are they favoring the cause of peace which can only be advanced in the nations of the world through mutual understanding, based on faith-

ful information regarding their problems, and through a sincere desire to cooperate with one another in the proper solution of such problems.

What has already been said brings us to believe that our democratic development has only reached the point where the press is free from the action of the government; but we must recognize that this is a conquest of a very relative value if the press and the news services from which it is dependent for information may become mere agents of some influences which work against the best interests of the people.

When the press is enslaved in the way I have referred to, it will be inclined to justify the most atrocious happenings if they are perpetrated by the interests it endeavors to defend; and it will become indignant to the point of crowding its columns with the strongest words of denunciation when anything which is open to unfavorable criticism happens in the other field. It will accept as true that which is doubtful, and sometimes anything that is decidedly false if at a certain moment it may serve the purpose of causing great harm to their foes. It will not refrain from giving large headlines to the scandals that it wants to make known; and it will not hesitate to hide in those columns where no one expects to find any interesting reading all the reports that are adverse to its own aims. It will suppress or delay news, so that their natural effect may not be produced, or at least delayed.

This is not a free press, notwithstanding the fact that the government does not interfere with its operation; and let us say that such an interference is many times less harmful than the influence of so many subversive agencies which through the whole world endeavor to control the press, to keep peoples blindfolded and to make them serve their ulterior motives.

This, of course, is not to be applied without discrimination to all organs of the press, but unfortu-

nately the exceptions are rapidly decreasing in number, and their work is becoming more and more difficult due to their limited means and to the fact that their foes are united against them.

If the press is a public service, it should never betray the interests of the public. If it happens to do so, it should be treated in the same way as any other branch of public service which defeats its own purposes.

Radio should follow the same rules of proper conduct that the press is supposed to follow, because it is also a very important means of public information. And let me say that radio is in many instances more important because it goes farther and more rapidly than the printed word may go.

Radio and the press, as well as the school, should always take their proper places in the education of the people and in the promotion of peace, but they could never succeed in this endeavor if they in any way become subservient to influences which are directed against every principle which has been heretofore regarded as a safeguard of morals and of the public order.

The campaign against indecent films, which has been successfully carried out in the United States of America, is a palpable proof that there is also a way for the public to give their final judgment regarding the conduct of every agency of popular information, whether it be the press, the radio, the school or any other.

The influence of the press will be exceedingly beneficial in the field of education and in the promotion of peace when the obstacle that I have pointed out to you is removed through the action of the public, who is to be served according to its best interests. Although there is the commercial side of the press, it should never prevail against the common interests of the people which the press is supposed to serve. The

same applies to radio and to any other means of public information.

Governments and the international agencies that labor to advance the cause of peace can do very little if the spirit of every people is not bent towards peace, and this spirit could not be leaning in such a way if the school, the press and the radio do not cooperate in the work of education, in its proper sense, which endeavors to uplift the spiritual nature of men and to teach them to master their material nature.

"Atheism versus Christianity," which is the present tendency, should be reversed and substituted by "Christianity versus Atheism," as the only possible way to secure peace permanently over the whole world.

Just after the World War, the prevailing opinion in all civilized countries was that several generations would come before another war was possible. This was a natural reaction in the minds of those who actually witnessed the horrors of the war; and it was shared by those who remained at home and who rendered their cooperation by making it possible to support the soldiers in the front. And yet, only a few years later the very countries that most severely suffered the calamities of that war have been several times on the verge of a new catastrophe of the same kind, showing plainly that although the World War was a tremendous lesson to mankind, it was not learned because the field had not been previously prepared by a proper education.

Let me say in conclusion that whatever we do in order to cultivate the spiritual nature of man, taking him as the most perfect work of God on our earth, and whatever we do to close the door to materialism, which strives in such a hard manner to break its way into the field of Christian education, all that will be a work for the cause of peace and for the general welfare of mankind.

The True Idea of Charity

CANON A. JACKMAN

A discourse delivered at a meeting of the St. Vincent de Paul Society, London, England.

CHARITY is not only a virtue; it is, and, at any rate, was the principal mark of the true Church. Theologians, for convenience sake, enumerate the four marks of the Church as One, Holy, Catholic and Apostolic; but at a time when the matter had not been so carefully thought out, in Apostolic days that is, charity was, in the eyes of the world, the one mark of the Church: "See how they love each other." That was how pagans recognized the true Christian and the true Church to which he belonged; and strange to say, this is still how the pagans read the trade-mark of the Church of Christ. Charity is the first introduction to Christianity of most pagans or non-Christians who begin to see the light—charity, not preaching. Before their minds are opened their hearts are, and must be won. This is the real technique of conversion, and if you ask missionaries in foreign lands, they will confirm the fact that all the churches in mission lands, *i. e.*, the compact Catholic populations, all owe their first conversion to social works and works of charity—hospitals, dispensaries, schools, famine relief, even agricultural cooperative banks. No nation is ever preached into the Faith, it is led in by the loving kindness and charity of Christ. Wasn't it Saint Thomas who pointed out that Our Lord did not preach to but fed the hungry crowd?

A classical example comes from the missions in India. Fifty years ago missionaries had spent twenty years in preaching to some aboriginal tribes and all to no avail, until one priest discovered that the na-

tives' fields had all been mortgaged to money-lenders: he studied the law of landed property, discovered a flaw, offered to the natives to defend their cases free, and in one year 250,000 aborigines declared themselves Catholic. Today after fifty years they form a compact diocese of 400,000 sturdy and fervent souls. Deeds won them, where words had been fruitless.

It is the story of all the big dioceses in mission countries, proving to the hilt that charity is the Church's best, and perhaps her only, instrument of expansion. And what is true for pagan lands, is as true for Christian lands that are drifting away.

THE USE OF CHARITY

Pope Pius XI said two years ago: "The working classes have been lost to the Church." This is the most damning indictment that I have ever heard. When you remember that Our Lord gave it as a distinctive badge of the true preacher that His gospel is preached to the poor, and then are told that the poor and the workers have been lost to the Church, not by the Church, but by us Christians, you can only infer that we have been traitors to Christianity in this particular respect.

We cannot close our eyes to the fact that the working classes are in revolt against certain conditions, and that there is in this revolt a tendency to associate Catholics with the maintenance of those conditions. Much of the suspicion which the workers entertain towards Catholics is due to lying propaganda. In Spain it is said that priests have been killed simply because they had identified themselves with the poor, and thereby acquired an influence and authority which embarrassed the professional enemies of the Church. Yet it has to be admitted that there exists among the laboring classes a vague impression that we Catholics, except for a few leaders, have not been sympathetic to the workers' grievances. We have in fact been

slow in doing justice to them. We have not been eager to defend them and uphold their rights. We have been trying to sit respectably on the fence as go-betweens and peace-makers. We have been preaching high principles of justice and charity without having the courage to urge and enforce their application and their conclusions. We have screened ourselves behind the vague utterances of Christian economics. Lots of us have refused to come to actual programs, and platforms and brass tacks, for fear of trouble with the rich. Many of us are friends of the poor in a certain sense, but wishy washy, stand-offish, respectable, afraid of hard and dirty work; in fine, we are not of them, not able to identify ourselves with them, therefore incapable of ever being their sincere and fearless defenders. In some countries they have got to hate the Church because they hate the friends of the Church who exploit them; and it is because there is some truth in this that the lying propaganda of professed atheists has actually been successful. So we find that in countries where the laboring classes were exploited, the first things they went for in their passion were the churches and the convents, and they burned them; the first persons they made for were the priests and the religious, and they killed them. A deeply-felt grievance was exploited by political experts in anti-clericalism, and large areas of Catholic Spain suffered a wild orgy of cruelty and bestiality. It was deplorable, it was a tragedy; yet our lazy cold attitude gave the workers their grievance and the agitators their opportunity.

JUSTICE OR CLASS-WAR?

Our position is this. The working classes have a just grievance. Both the anarchists and the Communists offer them a remedy. So do we offer a remedy. There is this difference: whereas the opponents

of the Church understand their program and force it upon their public with a will, we Catholics take no trouble, either to understand our own program, or to work it out and adopt it, or to force it upon the attention of the public. We are feeble defenders of a program which, did we but know it, is more revolutionary than that of the anarchists or the Communists. The working classes are right in so far as having the goods we have failed to deliver them. We have the directions of our leaders, but we have failed to translate them to the people concerned; we have shied at the duty of getting onto the soap boxes and thundering out a program in words all could understand; and we have allowed the Communists and other anti-religious agents to monopolize much of the appeal of our own social program that lies buried in our Encyclicals. The Encyclicals were not written for the instruction only of intellectuals; they were written for the workmen.

It is now almost half a century since Pope Leo XIII bade us remember that the question of the poor, i. e., of the majority of our fellow men, "was the pressing question of the hour." Indeed, with something like official foresight, he bade us see it to be so pressing that "a remedy must be found, and quickly, for the wretchedness and misery pressing so heavily on the vast majority of the working classes."

"Every minister of holy religion must bring to the struggle the full energy of his mind and all his power and endurance" (*Rerum Novarum*).

We cannot rid ourselves of the thought that had our efforts to remedy the injustice been more persistent, we should not now be witnessing the decay of family life and the spread of irreligious social doctrine, which are the natural outcome of world-wide injustice.

This is what Pope Leo had to say a generation ago about the causes of poverty:

It has come to pass that working men have been surrendered, all isolated and helpless, to the hard-heartedness of employers and the greed of unchecked competition. The mischief has been increased by rapacious usury, which although more than once condemned by the Church, is nevertheless under a different guise, but with the like injustice, still practiced by covetous and grasping men. To this must be added that the hiring of labor and all manner of trade are concentrated in the hands of comparatively few; so that a small number of very rich men have been able to lay upon the teeming masses of the laboring poor a yoke little better than that of slavery itself.

Here, then, forty years ago were words that called for action, action on our part. And what have we done? Can it be denied that many of us have been woe-fully lacking in action? We have repeated the words, but we have been afraid of action. That is where our opponents have stolen a march upon us. The Popes pointed to hard-hearted employers, greedy competitors, mischievous and rapacious usurers, covetous and grasping men, speculators and monopolists, etc., counselling us to try and suppress them. And what have we done instead? We have acted most politely; we have tried a little to convert those rapacious monopolists, and gently induced them to be a little considerate to the poor. Hoping for the best, we told the workers to be patient and wait. We have even kept a sort of Jubilee of the printing of the *Rerum Novarum*. All so respectable; and so smug, and so law-abiding in the right old let-us-have-no-scene sort of a spirit—and as our stomachs were full, we could afford to tell the workers to wait for the conversion of their oppressors; but, I ask you, could the workmen with their wives and children wait for that consummation? And that is why they ignore us and turn to those who call for action, those who do something, while we talk.

As Catholics and as men we do not want class war, but the fact remains that we may have it thrust

upon us. Pope Leo pointed to a class, not the class of capitalists, but the class of bad capitalists, the class living on usury and speculation: and if his words mean anything he meant that class to be suppressed. Of course the Pope was not urging violence, that is understood, for murder cures nothing; but during the last forty years that class should have been hounded and taxed out of existence. Our inaction has kept that class as strong as ever, and the responsibility is ours. For if we had put into our program but one-tenth of the vigor which the Communists put into theirs, the battle and the victory would have been ours.

If the Popes are men, how they must lament our imbecility and its tragic consequences in our country and elsewhere in Europe! For we Catholics, whether here or in Spain, cannot say we have not been warned. Pope Pius XI has over and over again pointed to the evils flowing from the accumulation of vast wealth in the hands of the few. The masses will not submit to it.

You may take it from me, that we could organize to end by legislation the exploitation of the people by "hard-hearted employers, greedy competitors, mischievous and rapacious usurers, covetous and grasping men" who were pilloried by Leo XIII. Such a program is far more revolutionary, more sensational, than even the Russian revolution, which massacred a few of the rapacious crew, and, without any doubt whatever, set up a far more tyrannical crew in its stead. This was not a workers' revolution; it was a transfer of business; it placed Hell under new management, in which the worker is worse off than before. The Catholic program is a revolution, because it means to annihilate, and it would annihilate, the rapacious crew for good. The Popes have seen it, and we have not, and that is why the working classes have been lost to the Church! or, shall we say? the Church has been lost to the working classes.

My dear Brothers, you and all men of charity, you carry in your hands the instrument that will regain to the Church the classes she has lost—charity. But it must be charity of the type that acts, and does things, and means things, regardless of personal interests and considerations; a charity that understands and is intelligent, which knows where it goes, what it aims at, and says so. It is the sort of charity that will not merely suggest a fair deal for the workman, but will see that he gets it.

Away then with the old prejudice that charity is one of the soft virtues, the virtue of kind, polite, and considerate words, with a few pennies to lend them substance. Far from it. It is action; it is the power to get under the skin of the unemployed, to feel what he feels, to rebel as he would rebel with the additional intelligence and will that you can command, in order to see that justice is done. We need some of the fiery indignation that prompted Our Lord to seize a whip, and bundle the money changers and usurers out of the temple. He did not PREACH to them; He THREW THEM OUT.

Rural Family Life

REV. EDGAR SCHMEIDELER, O.S.B., PH.D.

Reprinted from Landward

THE fundamental principles of family life are, of course, the same in the country and in the city. In both cases, marriage is one, holy, indissoluble. So, too, are the fundamental purposes of the family the same in the country and in the city. The major purpose is the child, its propagation and its training.

But the environment in which the family must function and fulfil its purposes is not the same in the country and in the city. Farm life provides a more normal and natural mode of family living than does city life. In other words, the environmental circumstances of farm life are more favorable to successful family living than are those of city life. Many facts can readily be adduced to uphold this contention. We cite a few of them.

There is, first of all, the matter of divorce or the broken home. What studies we have on the subject show a greater amount of divorce in the city than in the country. The federal census, for instance, shows that in a territory in which a city and a county are coterminous, there is a larger proportion of divorces per population in that particular county than in more strictly rural counties. Cook County and Chicago are an example in point. Again, a comparative study of divorce in the seven largest cities of Virginia, and in the rural territory of the State, shows three times as many divorces in the former than in the latter. It cannot be questioned therefore that there is more divorce, more family disintegration generally, in the city than in the country.

The matter of the birth rate is also clear. The rate is noticeably higher in the country than in the city. This has been shown by a number of excellent studies made by several federal government experts. The figures that follow are taken from these studies.

Regarding our present population situation they tell us the following: "There are only about two-thirds enough children being born in large cities (those of over 100,000 population) to maintain their population stationary without accessions from outside. In the smaller cities (those of 2,500 to 100,000 population) the deficit is about 15 per cent. On the other hand, in the rural non-farm population (suburban and village largely) there is a 25 to 30 per cent surplus of births

above the number needed to hold population stationary, and in the farm population there is a 40 to 50 per cent surplus."

The following are estimates of our future population prospects, according to the same studies: Ten adults in our large cities are now having about 7 children. These 7, without any further decrease in the birth rate, will have less than 5 children, and these 5 will have an average of about $3\frac{1}{2}$. This means that in three generations, or approximately 100 years, these cities, granted there are no accessions from outside, will drop to one-third their present level. The prospects for the rural districts, however, are quite different. Ten adults there are now having about 13 children. If the birth rate falls no lower, these 13 will have 17 children, and these 17 will have about 22. In three generations, or 100 years, such a population will have doubled.

It is this relatively high birth rate in the country that accounts for the fact that the population figures of the United States remain slightly higher on the credit than on the debit side. However, Catholics have little reason to take comfort from the high rural birth rate. The majority of American Catholics, probably at least 80 per cent of them, live in the city. And what studies we have on the subject, suggest that all in all there is no striking difference between the Catholic and non-Catholic urban birth rate.

Not only must we conclude that the country has some advantage over the city insofar as the begetting of children is concerned. The same is true also regarding the training of children. There are no satisfactory studies of this matter, but general observation will clearly bear out the statement that the training of children is more successful in the country than in the city, or to put it in a different way, that juvenile delinquency—proof certain of family failure—is more common in the city than in the country.

The foregoing facts can hardly be questioned. Nor are plausible explanations for them wanting. Insofar as the greater number of integrated homes in the country are concerned, for example, it is readily apparent that the family group in the country is more firmly tied together by definite bonds than is that of the city. Among these bonds are, for instance, the industrial and economic, the recreational and affectional, the educational and religious.

For example, the members of the farm family have many work interests in common. Day by day they work together, and at the same kind of tasks, quite unlike the members of the city family who usually work separately and at different tasks. The result is the formation of an industrial bond that serves to tie the group members together.

Again, there is an economic bond. In the country home there is a common family pocketbook and not, as in the city, a separate, individual wage. This also contributes a share toward holding the group together.

Commonly, too, play is less commercialized in the country than in the city; it is more home-made, more centered within the family circles. As a result it, too, serves as a bond of unity in the country. Few things can so effectively make for unity of thought, feeling, and purpose, thereby binding together members of a group, than can the integrating power of play. And so one might continue adding other integrating elements, other unifying activities and interests. In turn, all these common interests—industrial or work interests, economic or financial interests, recreational or play interests—tend to foster the sturdy growth of still another family bond, namely, the fundamental and natural bond of affection. Finally, when all these together are spiritualized or super-naturalized through the element of religion—and religion, too, is more a family affair in the country than it is in the city—then indeed will one have a closely integrated family

group. When tension, strife or differences show themselves in a group so bound together, the combined strength of the bonds can withstand the strain and the family remains intact.

Insofar as the difference in the birth rate in the city and in the country is concerned, there are undoubtedly a great variety of factors at work. Taken by and large, the city is the place of art and the artificial, of celibacy and sterility, of death and decay; the country is the place of nature and the natural, of marriage and reproduction, of the renewal and continuation of life. Whether that is true by intrinsic necessity might be questioned. But it can hardly be questioned that it is true as a matter of fact.

Contrast, for example, the opportunity of the city and of the country child for the observance of, or contact with new life in the form of the young of any species. How poor the former's chance to see the fledglings of the countryside—ducks, chicks, or birds. How little his chance to see the young of either wild or domesticated animals—pups, rabbits, and what not. Yes, how meager his chance even to see babes of the human species, born as he is into a family of one or two children, the lone brother or sister more or less his own age. Has he really a fair chance for the normal development of his parental instinct?

Again, there is the soft creed of our cities. It is in the country that we still find the hardy virtues. And the rearing of a family calls for the reasonable supply of these virtues. Raising a family is a job, a serious responsibility. And apparently many of our soft city folk no longer have the stamina necessary for the task. Only too many of them are content to stop with the more romantic or the mere pleasure side of matrimony. Only too many of them are ready to sacrifice parenthood for a bank account or for higher standards of living. Then, too, there is the fact that the rearing of children is an economic burden in the

city. In the country a child may still in some measure be an economic asset.

Just to mention a few other likely factors that figure in the problem of the birth rate: The rural woman's interests center primarily in the home and family, those of the city woman center excessively in an extra-domestic world. As a result, the latter has less time and inclination for building a home and rearing a family than has the former. Again, in the city it is no longer quite *de classe* to have more than one or two children.

In all these matters, it is understood that ample allowance is made for exceptions. There is still beautiful family life in the city. So, too, are there still large families in the city. But the general picture unquestionably favors the country.

It may be well to note, however, that there is danger of being too complacent about the country family. It is by no means impervious to the destructive influences that are working such havoc with our city families. The fact is, for instance, that Sweden, a typical agrarian country, has the lowest birth rate in the world. And we are aware, too, that France, perhaps seventy per cent rural, has for some years been fighting desperately to keep up her population level. Nor have our own country districts remained unaffected by the contagion of family limitation. The point is not that the rural family is impervious to all attack, but that, all things considered, the circumstances of a rural economy favor successful family life more than do those of an urban mode of living. Hence, if we are to keep the Catholic rural family permanently intact we must not only be interested in rural life generally, but must also show a definite and special interest in the rural family. More than that, we must show a very special interest in the religious life of the rural family.

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